67. Al-Ahad
(The Unique)

"The Uniqueness of Allah is such that no comparison can be made to Him. When you try to imagine God, what you imagine is not God."

- Ibn Ata'Allah al-Iskandari (d. 1309 CE)
Source: "Kitab al-Hikam"
(Book of Wisdom)

For the love of and fear for Allah's creation to be driven out of the heart, repeat this Beautiful Name of Allah 1000 times daily. - Al Hisnul Hasin

BI'ISMIHI TA'AALA

Asmaa ul Husna

—

The Most Beautiful Names of Allah ﷻ

Ml.Moosa Kajee

AL-AHAD ﷻ (THE UNIQUE ﷻ)

Allaah ﷻ is the one and unique, having no similar, no minister, no peer and no equal.According to the linguists, it is clear that Al-Ahad ﷻ can only be attributed to the Being of Allaah ﷻ and none else. Al-Ahad ﷻ refers to that Being who has no like, neither in His Being nor in His qualities.

This word has only being used once in the Quraan Majeed, as a blessed name of Allaah ﷻ, i.e. in the verse **قُلْ هُوَ اللّٰهُ اَحَدٌ** This name in itself is a amazing proof of the oneness of Allaah ﷻ, that it is not even repeated. (It only appears once in the Quraan Kareem.)

The word is *nakirah* (indefinite). This means that the name Al-Ahad ﷻ is so manifest that there is no need to place it in the *marifah* (definite) form. His oneness and uniqueness is so perfect that no extra letter had to be utilized.

A Sahaabi ﷺ once raised two fingers whilst reciting at-tahiyyaat during tashahhud. Nabi ﷺ said, أَحَدْ أَحَدْ "One finger, one finger." (Tirmidhi) Since the Being towards which one is indicating (mushaar ilayh) is one, the indication (ishaarah) too should be one.

The word 'Ahad' has been explained by the verses **لَمْ يَلِدْ وَلَمْ يُوْلَدْ**. Allaah ﷻ has not given birth to anyone. Therefore, the Jews regarding Uzair ﷺ and the Christians regarding Isaa ﷺ as the son of God, as well as the polytheists who regard the angels to be the daughters of Allaah ﷻ are in complete error.

He ﷻ is one and alone. He ﷻ has no son, daughter or spouse. One should supplicate only to Him (tawheed fid duaa).

Allaah ﷻ states,

لَه دَعْوَة الْحَقِّ وَالَّذِيْنَ يَدعُوْنَ مِنْ دُوْنِه لَايَسْتَجِيْبُوْنَ لَهُمْ بِشَيْءٍ

Duaa (for the fulfilment of one's needs and necessities) ought to be only made to Him. Those to whom they make duaa besides Him do not respond to their pleas at all. (Ra'd)

To abandon Allaah ﷻ and call onto others is like a person who, from a distance, spreads out his hands towards water and says to the water, "Come to my mouth." It is obvious that water is a lifeless liquid. It does not even know the needs of those spreading their arms to it. Never mind this, it does not even know that the person is placing a request before it. It does not have the power to move from its place and enter into the person's hand or mouth. Similarly, whoever the polytheists supplicate to those besides Allaah ﷻ do not know who is calling them, what their needs are, nor can they fulfil their needs.

Allaah ﷻ discusses those who place their needs before and supplicate to those besides Him, "Verily those that you call upon besides Him ﷻ are unable to help you, and cannot even help themselves." (A'raaf)

Say, "Supplicate to those that you consider as partners besides Allaah (when you are in difficulty). They are unable to remove difficulties from you, nor can they shift (it away from you)." (Israa)

"O Messenger, say, "I only supplicate to my Sustainer, and I do not regard any as partners with Him." (Jinn) This means that when all the people have united in enmity and hostility towards you, then say to them, "I only worship my Creator and Sustainer, I only seek His protection and I rely solely on Him."